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the one hand, and the importance of estimation or evaluation on the other. He says in one passage: "I for my part see no reason why we should demand at all costs an answer [to the question, "whence comes the valuable and whither goes it?"] which shall take us beyond what science can teach us by means of its latest hypotheses" (p. 376). Yet in another passage he says, "It may be that poetry is a more perfect expression of the highest than any scientific concept ever could be" (*ibid.*). Surely both these statements cannot be true at the same time. Both no doubt may be complementary; but in that case the first should certainly be qualified to admit of supplementation. On his view it seems absolutely essential to take up *both* positions, and not one to the exclusion of the other. Even so, we have no reasoned solution of the situation created from the first by distinguishing and indeed opposing explanation and estimation. And such a solution one may fairly expect from a philosophical interpretation of religious life. No doubt the "last word" in any interpretation "must lie with personality." What one feels is that, for religion, this seems both the first and the last word and ought to be so considered in determining the nature of religious experience.

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STOIC AND CHRISTIAN IN THE SECOND CENTURY. A comparison of the ethical teaching of Marcus Aurelius with that of contemporary and antecedent Christianity. By Leonard Alston, M. A., sometime scholar of Trinity College. Melbourne: Burney Prizeman, 1904 and 1905; London: Longmans, Green & Co., 1906.

A comparative study of Stoicism and Christianity, in the spirit of modern historical research, objective, impartial and sympathetic, is a *desideratum*. We are still in the stage of preliminary investigations; and the best-equipped student would long hesitate, were he asked to define the place actually held in the Græco-Roman world by the two religious faiths in the days when they were rivals. Whoever presents new material, or a more perfect interpretation of already known facts, renders a real service. There is no reason why an author should not confine himself to the second century, if he chooses to do so. That is the period when these systems came into conscious conflict with each other. Nor

is the choice of Marcus Aurelius as a representative of Stoicism infelicitous, if a single thinker must be chosen.

The present writer, however, cannot but regret that Mr. Alston deemed it expedient to introduce only one Stoic, even though it be the noble philosopher on the Roman throne, while selecting quite a number of Christian writers as representatives of their faith. It would not have been necessary to go back to Seneca and Cornutus. But if Caius Musonius Rufus, Epictetus, and Dio Chrysostomus who still flourished at the beginning of the second century had been accorded a place beside Marcus Aurelius, the total impression of Stoicism would in essential respects have been modified. It is a significant fact that the Stoic, Dio Chrysostomus, condemned slavery as contrary to the laws of nature and urged its abolition, while Christian teachers recognized the institution and only counseled slaves to be obedient and masters to be kind. It is well to remember that Musonius Rufus was opposed on principle to war and advocated peace between nations, even when it was exceedingly unpopular to avow such convictions. Nor should the attitude of this philosopher on the question of marriage be forgotten. Against the Christian idea of celibacy as especially holy, and marriage as a concession to the weakness of the flesh, he held marriage to be the normal thing and regarded it as a man's duty, if qualified by nature for it, to take a wife and bring up children. If suppression of greed, envy and jealousy, and active sympathy with the poor, the weak, and the erring are not emphasized in the wise emperor's *Meditations*, they find expression in the lectures of Epictetus preserved by his disciple Arrian.

The Christianity of the second century is represented in this work by some of the so-called apostolic fathers and some apologists earlier than Tertullian, Irenæus and Clement of Alexandria. It is difficult to see why such eminently characteristic writings of this century as the Fourth Gospel, the Deutero-Pauline Epistles and the Catholic Epistles are not included. The ethical teaching of Gnostic Christians might also have been profitably considered. Nevertheless, the importance of the apostolic fathers, among whom modern editors are inclined to reckon some of the early apologists, is so great, that there would be little disposition to find fault with the author for confining himself to them, were his treatment of these teachers marked by sufficient thoroughness of research and appreciation of their distinctive messages. They are indeed quoted on various topics, both in Greek and in English,

but there is only scanty evidence of a real scholarly occupation with their writings. "Barnabas" is introduced to the reader in this fashion: "A single epistle of moderate length bearing the title 'Epistle of Barnabas,' and probably written in the last quarter of the first century, was formerly ascribed to the companion of St. Paul. It is a crude composition allegorizing the Old Testament writings from a strongly anti-Judaic standpoint. The author shows much false modesty mingled with spiritual arrogance." Comment is unnecessary on this piece of description, which is characteristic. Mr. Alston haughtily declares: "We shall steer clear of the folly of treating the 'Meditations' of Marcus in the spirit of a German professor handling the mysteries of Hamlet." (p. 24). He has much to learn yet from the manner in which a German professor is accustomed to handle a historic subject.

The spirit in which he approaches Stoicism manifests itself at the very outset. Things were in a bad way in the second century. "No wise traditions," the author says, "of philosophical or historical insight and of the ultimate criteria of truth had survived the revolutionary changes wrought by the Roman legions. . . . Once the path of duty was clear . . . Now there were no duties save negative ones and passive ones. War had been an acknowledged evil, but peace had come to be an evil scarcely less. Under the shelter of the Pax Romana had come into being a moral chaos unknown before." As if Stoicism itself were not one of the best evidences that the noble traditions of the past had survived, and as if the comparative freedom from internecine strife and wantonly precipitated war were not one of the many indications of the moral uplift witnessed by this century! Besides, the Christian student of the twentieth century who feels that without indiscriminate shedding of blood there can be no rescue from a moral chaos, should be reminded by the proud titles of Trajan, Hadrian and the Antonines, that the dogs of war were not kept in leash any unreasonable length of time. Professor Dill is criticised for "translating the rhetoric of the schools into the rich phrases of the New Testament, slurring over all characteristic differences."

The differences are emphasized by Mr. Alston. In doing so, he often shows much acuteness of judgment, and sometimes presents the contrast very clearly without any attempt at evaluation. Most frequently, however, there is an apologetic strain, and not seldom a modern sentiment is arbitrarily read into the Christian phraseology. A few quotations will suffice to show the strength

and weakness of his treatment. "Marcus Aurelius never stops to ask whether virtue is worth while" (p. 39); "much as the miser, who in the beginning may have sought money for some definite end, comes at last to give himself over to money-getting in complete forgetfulness of the purposes which money serves, so Marcus becomes an uncompromising pursuer of virtue for virtue's sake" (p. 211); "Marcus Aurelius, lacking the belief in a future life, not able to conceive of the soul as distinct from matter, always conscious of the shortness of life, and despising actual mankind . . . , can only look inward for approval" (p. 56f.); the Stoic conceives of the world as "controlled and permeated by impersonal reason acting according to laws, in the scientific sense of orderly sequences" (p. 125); Marcus Aurelius "gathers the fairest illustrations that he knows of what is honorable and pure and lovely and of good report, that he may think on these things" and "there is something almost pathetically effortful in this enumeration" (p. 130f.).

On the other hand, "moral progress in the world, as a whole, is the life and hope of Christianity" (p. 42); Bishop Ignatius exhorts his readers to unity, obedience, submission to authority, particularly to that of the bishop, as he who doeth anything apart from the bishop is not clean in his conscience, "and all this with a view to the higher service of humanity as a whole" (p. 772f.); the Christian believes in "the presence and activity of the personal Governor who punishes and rewards, and wishes to obtain both virtue and the ultimate reward of virtue" (p. 125f.); and the Christian sees in Christ the concrete ideal, "whose approval is the approval of already perfect humanity" (p. 56), the exemplar, "with no uncertain outlines, fixed and unchangeable, without rival or equal," and "is absorbed into his ideal" (p. 132f.).

If this book should lead the author, or some of his readers, to undertake, in a more adequate manner, a comparative study of Stoicism and Christianity, it would not have been written in vain.

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SOME DOGMAS OF RELIGION. By John McTaggart Ellis McTaggart, Doctor in Letters, Fellow and Lecturer of Trinity College in Cambridge. London: Edward Arnold. Pp. 299.

A dogma is defined as "any proposition which has a metaphysical significance." A proposition has metaphysical significance if it is